

THE BAPTIST.

\$2.00 IN ADVANCE.

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Somebody, when asked about the propriety of keeping "lent" said that it reminded him of two farmers.

The Lenten Season. One was in his farm every-day, doing something, fencing, sprouting, plowing,

sowing, cultivating and reaping. The other would ride around over the country and wait until the last days of the season, and then run out and in one month try to prepare the soil, plant his seed, cultivate his crop and reap it—all in one month! Of course, as a farmer, he was a failure. He could not play the role of a sportsman eleven months in the year, and then be a successful farmer in one month. Neither can our Catholic and Episcopal friends be "gay" for 325½ days and then make amends for their gayety and worldliness by being "devout" (?) for forty days. God is to be worshiped devoutly, in all seasons; one part of the year being just as "sacred" to Him "with whom we have to do" as the another. The word "Easter" is not a Bible word. True it occurs in the New-Testament English once—Acts 12:14, but there it means "passover"—See revised version.

The Ram's Horn for March 8th, has on its cover a very suggestive picture, "On

Drift of Worldliness. the road to Zion," the pastor and his church are in "a hard pull." In the picture,

asled, labeled "The Church," with four men in it, or two in it and two others falling out at the rear end, and the pastor with a rope tied to the front end, has encountered a heavy snow drift. The pastor is out in the snow with his hat off, pulling with all his might, to get over the drift—the "Drift of Worldliness." He has the bright earnest look of a man who means to succeed, let the task be never so great. It is very certain he will lose two, if not more of his load. One drunken old sinner has already fallen overboard into the snow and one other is falling, while the other two are holding on by the skin of their teeth, wondering if their faithful little "dominie" will get them over or not. Of course the picture is somewhat over-drawn. No pastor, or very few at least, has to make the pull against the "drift of worldliness" by himself. There are always some who will lay hold of the rope with him. But it shows very clearly that if the burden was a little lighter, and the force at the rope a little greater, they would get over the drift quicker. It also suggests that the pastor means to make the landing if possible with all on board; but he wishes for a little more help at the rope, that the landing may be made with all.

There is no doubt that "worldliness" is the greatest hindrance the Church of Christ

ever struck; but that can be overcome very quickly if all will pull—pull ourselves into line with all the work of the church, pull into the Sunday School, the prayer meeting, the mission society, the B. Y. P. U., the business meeting, making a full hand at everything toward which the church turns her hand. Why not?

The question of amusements is ever before us. Some settle it by patronizing everything that comes along. They live to be amused. Others, many others, would like to have some innocent amusements restful to tired bodies and minds, if they could find such. Here is a test that will enable most earnest Christians to reach a very helpful solution to the whole question of amusements.

1. Do they rest and strengthen or weary and weaken the body?
2. Do they rest and strengthen or weary and weaken the brain?
3. Do they make it easier or harder to resist temptation?
4. Do they increase or lessen love for virtue, temperance, and purity?
5. Do they stupefy the intellect and harden the moral nature, or do they give inspiration and quicken enthusiasm for that that is good?
6. Do they diminish or increase respect for manhood and womanhood?
7. Finally, do they draw one nearer or remove one further from Christ?

In every successful race two things are essential: (1.) One must run rapidly; and

Let us Run. (2.) He must run accurately. This is true whether

applied to organized bodies in their activities or to individuals. Weakness at either one of these points is always a forerunner of defeat. It is readily manifest that the successful runner must bound with elastic step. It is equally true, but not always apparent, that he must run on a straight line. It is not the number of steps made, but the number made in a direct line, that counts.

One may run very rapidly, warbling now to the left and now to the right of a "bee line," and register ten thousand leaps, and yet because of his inaccurate course, find himself only a few feet from the starting point.

Paul's language, "Let us lay aside every weight and the sin which doth so easily beset us," might be paraphrased thus: Let us run rapidly and accurately. Many are running rapidly, they are going altogether fast enough. They are warbling all over creation. They "have a zeal of God, but not according to knowledge." There are others who place their feet very cautiously and accurately, but a snail's gate would

be rapid compared to theirs. The apostle referred to some who "did run well," and wonders why they ceased to do so. There is danger that we faint by the way. We need to take our speed and bearing each day, if we would accomplish the best results.

It seems that the practice which some evangelists have fallen into of counting converts rather extravagantly, is not indigenous to any particular climate, but thrives everywhere. Not

long ago an English brother wrote to the London Baptist the following letter which intimates that there is some careless counting done in England:

It is not so long ago that a letter appeared in your paper stating that "some churches had a list of membership and statistics for the 'Hand-book' and quite another report for the church." I could add to this statement by saying I have known of a church where the statistics sent for publication dare not be reported to the church. The pastor, "with the mania for baptizing and advertising" could not be expected to agree with views like mine, and, if he had been writing the acts of the early disciples, personal pronouns would have been plentiful enough. We all know him. In this, a "Northumbrian Baptist" supports my letter to an extent, but he has apparently been misled by Mr. Beaven's suggestion that I am opposed to Denominational Intelligence. I ask for *honest intelligence* and less of the personal advertisement, and I submit these are not contrary to making known God's blessing upon His Church.

I have never yet seen in your paper an item like either of these, much less a weekly series of them:

"At Windyfield, on Sunday last, three of John Smith's Bible class openly confessed the Lord Jesus Christ."

"At Sunnybank Mission room Sister Emily Brown led three of her scholars to the Savior last Sunday."

And if I were to see this kind of publication frequently recurring in these terms, I should have no better opinion of it than I have of the other personal advertisements that I complain of.

Let us have reports of blessing given, and of church activities as many as can be given; but let us as Baptists imitate more closely the early Church and the first disciples, and keep the personal element in its proper place, i. e., out of sight as far as possible, and not as in baptismal advertisements, reported as if designed for self-exaltation and publication of one's own name. I am far from saying these announcements are always made with this end in view, but I am fully sure they are and have been sometimes made for no other purpose, and, in my view, they are better left out if they cannot be given in a better form.

The writer is extreme, but the caution is worth our attention, even in rapid, progressive America. We should manifest and magnify Christ, and conceal ourselves.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Bible Idea of Hell.

The Scriptures speak plainly about hell as they do about heaven. They entreat that all men escape the one and enter the other. Everywhere hell is spoken of as a place and state of awful agony, the fires of whose torment never go out, and the worm of whose agony never dies. No man ought to speak of hell only with tears in his eyes, and in deep and solemn tones. It is the most awful theme that God has ever permitted the human mind to contemplate. And when God speaks of its terrible and unending sorrows, it is done with a seriousness calculated to bring a holy hush upon every one who hears Him. Even so ought men never to speak of it lightly, as if it were a very small thing, as to whether a soul goes to hell, or heaven, for all eternity.

Hell is both a place and a state upon which the soul enters after death, from which it never escapes. It is a place of torment forever and ever. Its fire and brimstone are as literal to the spiritual man as material fire is to the physical man. The "rich man" when he lifted up his eyes in hell, said: "I am tormented in this flame;" and, when we have granted that the language is highly figurative, we have only added that much more to the sum total of the anguish of the lost; for behind every figure there is a fact, and in this instance so awful as not to be capable of being expressed, to fineness, in simple speech. Now the figure is to the fact as the shadow to the substance; and, if the shadow of the substance, as set forth in the Scriptures, is that of a "lake of fire," of "flames," "torments," "eternal burnings," "weeping and wailing and gnashing of teeth," what must the fact behind it all not be! If the shadow so terrifies the soul of man, what will that soul do when it is thrust upon the substance, reality behind the shadow!

Then hell is a place, essentially, of punishment. God has promised to reward those who believe upon His name and pun-

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ish those who refuse to so honor Him. It is the fixed penalty of sin. It is not for punishment's sake; but, it is in vindication of the law of God, which is true and righteous altogether. The commonwealth does not punish the murderer in order to prevent murder. While the punishment may, and does, have a deterrent influence, it is primarily, fundamentally, inflicted in vindication of the law that has been violated in cold blood. It is even so with God's holy law, every infraction of which is to be punished with eternal death, unless the soul repents.

The man has not yet been born of woman who does not believe, practically, in eternal punishment; and, for cause, will do his utmost to inflict it. When some awful crime has been committed, such as the murder of a whole family, while asleep, and the guilty man has been by due process of the law, "hung by the neck until dead," the nearest approach to eternal punishment man can inflict, every woman and child who hears of it, will clap their hands and say, Amen! It is right and just. Not because they take pleasure in seeing a human being writhe in pain, so much, not not at all; but, because they believe in law, and because it has triumphed over its violator. So it is with God's law and the Governor of a State, personally, takes no pleasure in the death of a criminal, and would rather pardon than not, unless there be just cause for pardon; he must let the law take its course. It is even so with God; while "desiring not the death of any man," He must and does inflict eternal death upon every soul that does not take advantage of the clemency that is revealed in Christ Jesus our Lord.

While we may have "hell enough on earth," there is no hell on earth comparable to that that comes to the soul after death, that has not during life believed in God to the saving of the soul.

Some folks are greatly interested in the collection that is to come off next, rather than the one now on. Take them as they come is the best way; and take every one of them along as you go.

"Go ye into all the world and preach the gospel to every creature" is our Lord's last command, and, so long as we are in the world, it is our chief business to be up and at it—else prove disobedient unto him.

Miss Helen Criggs, daughter of Attorney General Criggs, under McKinley, created quite a sensation in Patterson, New Jersey, last week, by joining that absurdly foolish aggregation of modern cranks known as Christian Scientists.

We see from some of our exchanges that Bro. T. T. Martin's meeting in Meridian closed some three weeks ago. As the meeting was announced in these columns we fully expected that some of the brethren in Meridian would give our readers the results of the meeting, but so far they have not done so. We have had a business letter or two from them, but never a word about the meeting. Those who want news ought to write the news. We wish brethren would do this, and especially so in times of revivals.

1902.

Some of our "up-to-date" exchanges are still telling it, for news, that Rev. W. P. Hines of Virginia lost his sermons on a railway train, and recovered damages for same. But they do not seem to have heard that he found them and refunded the money.

Don't be always telling your pastor how some body else does it. Be very considerate of his feelings. Keep in closest touch with him, and then your word will have weight with him. Keep his heart encouraged; for he has "a thousand and one" things to hinder him that you know not of, nor should.

Just as England was trying to assure herself that the war was over in South Africa the Boers surprised and captured Gen. Methuen, cutting his command all to pieces. They afterwards released the General, which puts England to shame in comparison with the way they hurried Cronje, "the Lion of South Africa," off to St. Helena.

The South Carolina Baptist "sorty" represents "South Carolina's Disgrace," and while it does not defend Tillman and McLaurin, asks us to sweep before our own door first, reminding us that "People who live in glass houses ought not throw stones," and calls for an opinion as to our recent unfortunate State Treasury affair. We gave our opinion *then*, while it was news, and have no space to repeat it now, this late day.

Rev. J. W. Peeples, pastor of the Methodist church at Wesson, must be thinking about joining the Baptists. He has written a book, a very small book to be sure, nevertheless a book, on "Water Baptism," from which it seems that he is restless in his mind on the subject. What a pity that John the Baptist, the apostles, deacon Philip, who "went down into the water, both Philip and the Eunuch," all the fathers, the reformers and the founders of Methodism, to say nothing about the scholarship of the world, up to this good hour, had not had a "Peeples" to teach the way of "Water Baptism" more perfectly. We doubt not that this book will take as high rank in the theological world as did Dr. Peeples' other little work on "Vaccination" in the medical world. We repeat: what a pity such a man did not speak earlier; it would have relieved Methodism of a very embarrassing position on the subject if he had! But the question is settled now, for Peeples has spoken!

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

THE BAPTIST.

Re-baptism.

A baptized disciple of Jesus, one who is willing to know the meaning and observe the requirements of his teaching, because of clearer views and deeper experiences of divine grace, comes to discredit and even deny the genuineness of his faith, and therefore the validity of his baptism. Since to him baptism without real faith is no baptism, he asks a repetition of the symbolic rite upon a new and satisfactory experience. Should the ceremony be repeated?

To every baptism there are two human parties—the minister as servant of the church who authorizes the appointed symbol, and the one who asks and receives it. Each of these has responsibility and privilege. If one seeks re-baptism, should the pastor administer it?

He acts under the royal commission—"Go make disciples of all nation, baptizing them." "Teach" in the authorized version means not only to cause one to learn about Christ, but to cause him to become his disciple, to make a disciple. If one under instruction claims discipleship to Jesus the preacher is warranted in baptizing him, not upon the certainty of his faith or completeness of his discipleship, for these he could not know; but upon his confession of Jesus as Savior and Lord. He could do no more if he should repeat the rite indefinitely. He has given the impressive symbol of the one burial and resurrection of Jesus, and the solemn oath of allegiance to him. What more can he do?

But this is a matter of personal obedience. Does not the greater obligation and higher privilege belong to him who would obey? The preacher is only a means of obedience. What right has he to hinder the sincere and determined soul? Who dares to come between the redeeming Lord and the obedient Spirit?

It is clear that the baptism of a disciple of Jesus is regular and valid. It is also evident that there are grades of discipleship. In general, he who is under the instruction and training of a teacher is his disciple, as the disciples of Moses, of John, of the Pharisees. In the Gospels, in a wide sense, those are called disciples, who followed Jesus about, listened to his teaching, joined his party, became his adherents, and turned away from him before some great requirement. Then the twelve apostles especially are called disciples. In the Acts, disciples are those who confessed Jesus as Messiah.

There are also grades of faith by which men become disciples. Faith often means the acceptance of a proposition, believing that a thing is true, "that Jesus is the Christ, the Son of God" (John 20:31; I John 5:1). Then it means to believe a person, to credit his word, to accept his testimony (John 5:46, 47). In its highest grade, faith has reference to a person, and, not simply to a fact, or even the truth in the fact. It passes from revelation to the revealing Christ, from redemption to the redeeming Savior, from the resurrection to the risen Lord. It believes, depends, rests upon him, believes into him, not only into his sacrificial death, but also into his Spirit,

into his life, into his living.

At what grade of faith and discipleship should one be baptized? "Whosoever believeth that Jesus is the Christ is born of God." Who would refuse baptism to one born of God, even though in his infancy he might not clearly and fully comprehend the truth in the quickening fact which he believes? Accepting the commission in Mark as genuine, Jesus said: "Preach the gospel to every creature. He that believeth, and is baptized, shall be saved." Believeth what? evidently the gospel, which according to Paul is: "that Christ died for our sins *** was buried *** and rose again the third day according to the Scriptures."

But he who seeks re-baptism did not understand when he was baptized in what sense "Christ died for our sins." Is one required to know how Jesus saves before he can really trust Him? Should he conclude that because he sees deeper and more clearly the way of salvation that his previous knowledge and trust are worthless? What assurance can he have that clearer views and enlarged faith may not discredit that upon which he now so confidently relies, and lead him to seek baptism yet again?

Without exception, those of my acquaintance who have desired re-baptism have come to doubt the genuineness of their faith under the insistence upon acceptance of the substitutionary character of Christ's atonement as the essential and all-sufficient ground of salvation. "If one sees and accepts the teaching that Jesus died in his stead he is saved. If he was baptized without a clear view and hearty acceptance of this doctrine the rite was invalid." Yet how many really trust in and depend upon Christ for salvation who know nothing, or but little, about different theories of the atonement. Jesus said, "faith that is in Me," and not in man's opinions about me. The child trusts his father for support and protection even though he knows but little about how he is going to do it. A soul may confidently rest on Christ for salvation though he does not understand how Christ will save and keep him.

Speaking out of an experience that has been born of trial, I would say to the perplexed soul that if you were sincere in your repentance and faith when you were baptized, however imperfect and weak you may have been, do not ask re-baptism. You could only be sincere and honest if the ordinance were repeated without end. Faith is more than an act done once for all, or even which may exist in its fruit. It is a believing character, a truthful and loving and devoted life. "He who is believing on the Son is having eternal life"—not he who believed has now a sure and joyful promise of everlasting life, and will enter upon it when he dies; but has as his present and enduring possession the life of the Eternal One, and has it in his truthful and loving character and life of faith. We should study the Gospel and Epistles of John, as well as the writings of Paul. If any man have the Spirit of Christ he is His.

H. F. SPROLES.

Vicksburg, Miss.

THE BAPTIST.

Most Eventful Age.

A word to my friends before venturing some features of the times. I have been asked: "Why have you quit writing for our paper?" Well, it was not that I did not like the paper; nor that I failed to feel a good degree of interest in every good work of the Baptist in the State; nor that I ceased to think much and seriously of the amazing whirl of passing events; nor that I ever once forgot to hold in memory dear and esteemed friends. Well then, not to enter into detail, I have been much "on the wing," and sometimes weary in the flight. No one, who sees and thinks, questions that the events of the hour are most eventful. The affairs of a century past are crowded into a decade. Everything moves with a daily quickening speed. The day of patient waiting has fallen into oblivion. What cannot keep up must fall and lie by the wayside. It is now the "battle of the ages." Advances have outstripped all calculations. All things tend to a climax, and the world is pushing and hastening to a new era. Some of the old will remain good; and at each upheaval strike deeper its roots and send forth its latent vigor. And not a little of the new, as it tries to pass the testing ordeal, will be swept from its feet by the on-rushing flood.

Steam and electricity are playing their part. By their use all nations are becoming door neighbors, being brought face to face in all the thrilling interests of kingdoms and empires. Each day the interchange of commodities and of ideas becomes more convenient and rapid. New issues and new interests spring before us, as if moved by the power of magic. Asia is waking from her long sleep, numbing stupor and blinding superstition. China, however unwilling, must join the line of march, impelled by the strength of irresistible forces. The "dark continent" cannot long remain the home of wild animals and snakes. Already the islands of the seas feel the shock, and with wonder dread to behold the advance of aggressing armies.

All the while, letters are in the lead. The printing press is throwing light over multitudes who have long been shrouded "in the region and shadow of death." Today men are stronger, more intelligent, and live longer than the generation of fifty years ago. Whether more righteous or wicked, just now, I leave the reader to judge for himself. But one thing I affirm: no human agency can stop the wheels or turn them back.

Sound philosophy and true religion need to seize the ever moving forces and guide them into proper channels. The opportunities and wants of the hour demand that every one should look well to his bearings, and as far and well as he can, "be a hero in the strife." And as "coming events cast their shadows before," no less do deeds of the past throw light upon the present, and in a good degree light up the morning of the future. We need never waver, when we find many of lazy brain and of tiny heart, who stand against a prophet's forecast, and equally averse to a peep

into historic record.

And then too, for peace and harmony, we should look with a little leniency upon children who have wiser grown than their parents. And more, we should have no ordinary degree of compassion for young men, who feel superior to their venerable elders. And why? Because the glitter and glare, the rush and gush of the age, with the pomp, splendor, and polish of this generation, bewilder the young mind, intoxicate the heart; and thus, with little discrimination, relegate ancient things to a "back number." Yet, "all is well that ends well." Many things good and some that are bad may be said of this age and generation. But enough here and now.

Fraternally,
A. P. COPELAND.
Alligator, Miss.

Fannin Church.

It was a joy to see the good report from Fannin by Brother Allen some time ago. For the brethren to say it reminded them of the good days when M. T. Martin and R. A. Cooper were their pastors was unexpected because unmerited so far as the latter is concerned. But their kind mention and association of my name with that of dear and lamented Bro. M. T. Martin fixed me in the purpose of doing what I had many times thought to do, viz: write something of those days.

Bro. Martin preached at Fannin the year before I did. One or more joined by experience at almost every one of his appointments. Among them was Bro. "Winch" White who was a great burly saloon keeper. He loved to tell his Christian experience—Now the first time he heard Bro. Martin he told his wife on the door-step on leaving the house that he would never hear him again. He did hear him however, at another church where the circumstances compelled him to go to church or keep at home the family of his host who were warm in their commendations of the preaching. To use Bro. W's expression, "At this time he got me down and I never got up again until I got up trusting in Jesus." What a great big handed, big bodied, big souled Christian he did make! His giant strength was chained by the gentleness of love, and all was on the altar of his church and the good of man.

My eyes overflow with tears of love as I call to memory the faithful, Godly Winchester White! My ministry was not blessed with large gatherings—only one by baptism, but some things I have not forgotten.

M. L. WILLIAMS,
Baxerville, Miss.

A Dramatic Scene.

FOR THE BAPTIST:

In the early fifties Elder John P. Martin and Elder John Moffett lived neighbors in the southern part of Smith County, Miss., and were members of Clear Creek Baptist Church. Both were old men and might be classed as pioneer preachers. Martin was the father of Elder M. T. Martin, and was a somewhat singular character. With an inimitable roughness and plainness of speech he had great tenderness of heart and unshaken fidelity to Bible truth. Sound in faith and as near destitute of fear (prob-

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goodness are manifested in such conversations.

I remember too, the scourge that hung so heavy over Fannin that year. Five members of one little Sunday-school class died—Miss Belle Star, a devoted teacher, was brought home from Louisiana a corpse. That December when the deacon's report was being read, it was found that although Miss Belle, who was supporting herself, had died in mid-year, she had contributed \$5.00 to pastor's salary and several dollars to missions. The deacon's little daughter, Lena, also, who had died in the scourge, had several credits—contributions to various missions. While Deacon Noble was reading that report his tongue refused to act; his eyes swam and we all sat and wept silently together.

But the noblest thing was done by Fannin after I left. The church undertook to educate an orphan girl at Blue Mountain at a cost of some \$200 a year. It was the daughter of the man converted on his deathbed. Some of us succeed in "working an association up" to support a young preacher who has promised to devote his whole life to preaching the gospel; but who of us has ever got a poor country church to undertake all alone to support an orphan girl at our best college? To me belongs no credit for this, as the leaders of the movement were brought into the church through the preaching of M. T. Martin; and, I think, C. L. Lewis or J. P. Hemby was pastor at the time.

For a weak church to support her own pastor, contribute to our various objects of benevolence and then support their own orphan in one of our best colleges, challenges my admiration. I thank God for them. I rejoice that I have ever sustained any relationship to them. I sometimes feel that I would give ten years of my life to visit all my old charges again, but that is not in sight. Give them my love and tell them that "I have no greater joy than to hear that my children walk in the truth."

At peace behind the Blood.

F. A. COOPER.

Query.

There is a great deal said about drunkenness and temperance. I want every person who will, to write me a personal letter, answering this question: How much whisky does a man have to drink before he is a drunkard or an intemperate man?

M. L. WILLIAMS,

Baxerville, Miss.

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do more for our blessed Lord this year than ever before. Pray for us that we may do these things.

J. M. McGEHEE,
Little Springs, Miss.

Ordination.

On fourth Monday in February, S. M. Cole, J. W. Caldwell and the writer met at Pleasant Ridge Church in response to a call by the church to ordain Bro. J. B. Cole, son of S. M. Cole. The Presbytery organized by electing S. M. Cole to the chair and the writer as Secretary. The writer to preach the sermon and examine the candidate, after which we engaged in prayer, led by Bro. S. M. Cole.

Bible was presented and charge given by J. W. Caldwell, after which we gave Bro. Cole the hand of fellowship, welcoming him into the gospel ministry. Then benediction by J. B. Cole. Bro. Cole was educated at Tula, Houston and Clinton. He is a coming young man, sound on the doctrine and faith of the Bible. Therefore we recommend him to the great Baptist denomination.

J. F. MITCHELL.

Which is it?

The following note or comment: "The precious blood of Christ by which we are redeemed, was real genuine blood, without the shedding of which there could have been no remission of sin," which appeared in THE BAPTIST of February 20, elicited a right interesting and lively discussion between some brethren. In the arguments some held with THE BAPTIST as above quoted that it was the "real genuine blood" that redeems us and by which our sins are remitted, while others contended that the real genuine blood of Jesus Christ has nothing to do with redeeming us or remitting our sins and that "blood" in connection with redemption and remission is never used in a literal but always in a figurative sense and means life rather than the red fluid that coursed the arteries and veins of the human body of the Lord of glory. Perhaps something further on the subject in THE BAPTIST from the editor and other writers would prove interesting and instructive. Make haste to send one of your canvassers up this way. I have promised the people that one was coming and I stand ready to aid all I can in extending circulation of our paper.

N. L. ROBERTSON.

Some Reflections.

At the close of two scores of my life, I review with pleasure the fact that I have enjoyed the reading of your valuable paper from childhood. I hand Bro. Mathis \$2.00 for renewal, and shall be a reader of the paper until I am called higher to reap the reward of one who believes in the meek and lowly Jesus. I hope that our Brother will not rest until he puts THE BAPTIST in every home.

T. J. MOORE.

Lena, Miss.

The Delta Worker's Conference.

No one who attended either of the previous sessions of this body of Delta Workers—at Shelby, at Belzoni—or at Lula—will be likely to miss the one that is just ahead of us at Indianola. I have been in a good many meetings in my life, but I believe, that for pure spiritual uplift, I have never seen anything that quite equaled the "Delta Workers' Conference." We do not mean by "Workers" that the Delta people do it all. On the other hand, a large part of our blessings come from the work we get out of our beloved brethren who come

to us from outside the Delta. For instance, we always expect, and lean upon Bro. W. T. Lowrey; Bro. Rowe never fails us—and you, Mr. editor—have helped us much, though we missed you on two occasions, but must have you now.

Last year Bro. Boon came down from Memphis and we enjoyed him immensely. We will go from Greenville strong this year—singers and all. We are expecting Dr. Sproles to bring Brethren Anderson, Griffith, McCabe and others from Vicksburg. We need the presence of Delta business men. We beg you brethren to come, you need the meeting and the meeting needs you.

We all ask God to give us our greatest meeting this time—that we in turn may give Him our best year's service in trying to take the Delta for Christ.

Indianola is the place, Thursday night, March 27, to Sunday night, March 30th.

Yours truly,

STACY LORD.

Greenville, March 15th.

We clip the following from The States Graphic, Brownsville, Tenn:

In the Pulpits.

On last Sunday evening the pastors of the various churches omitted their services, and all the congregations in the city worshipped at the Baptist church. It was a form of welcome extended to the new minister, Rev. J. B. Lawrence, who has recently assumed the pastorate of that church. Every available seat was filled by an appreciative audience. The preacher took his text from Isa., 12:13: "I will make a man more precious than fine gold," and gave an able psychological view of both man's moral and intellectual natures, closing with an appeal which reached the hearts of all hearers. Mr. Lawrence is a man of pleasing personal address, fine colloquial and oratorical powers, and reaches his climax in the direct and forceful style calculated to produce lasting impressions upon his audience. His pastorate has begun under most auspicious circumstances, and the Baptist church is to be congratulated upon their selection of a minister.

Endowment Plan.

1. The first payment should be in cash or in a note payable by June 1st, 1902; the other four payments should be four notes payable Jan. 1st, 1903, Jan. 1st, 1904, Jan. 1st, 1905, Jan. 1st, 1906—no interest until maturity.

2. For payment of \$5.00 a year and upwards we are using an endowment bond with notes attached; for smaller payments, we use simple notes. I will send bonds or notes when called for to be signed and returned.

3. If some one wants to give and can't make a payment this year, let him divide his amount into four and give four notes, payable Jan. 1st, 1903, 4, 5 and 6.

4. If any one is unwilling to give notes let him give cash of any amount from one cent up.

5. Remember that on July 1st, we must have \$45,000.00 in cash or legal notes; if we fail, we lose the \$15,000.00 offered by the Education Society. To fail would be a disaster. If we fail we shall always know that the pastors could have had it otherwise.

W. T. LOWREY.

THE BAPTIST.

"The Coming Glory."

J. T. FREEMAN.

The following sentiment I expressed some ten years since and thought as the millennial question is coming to the front, as it ought frequently, I therefore request a republishing as it may edify some.

Since writing the first article on this subject, I have read in a daily paper an attack on Christianity by "Onida," a celebrated licentious, but brilliantly talented writer, who pronounces it a failure. Very well. Wise and learned men, equally as licentious and talented said so at the crucifixion of our Lord. But what of it, did it fail? Or has it failed? Do not millions of men and women today say with Pauline earnestness, if not with his strength, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes." And do not these millions make the word of God, in some measure the rule of their actions, and though they fall short of their great standard, our Lord, the Christ, yet compared with the heathen of ancient times or the savage nations of today, they are as angels of light, to everyone who will look at them by comparison, the true standard, when we would know what Christianity has done. A failure indeed! When all the glory of the present day of civilization and art and science is due to the elevating influence upon the intellect as well as heart of man. But I do not propose to enter further into that argument, but throw out this germinal thought as I pass along. The purpose of these articles is to speak of the coming glory of the cross and its future wonder-working influence and grand possibilities, as may be inferred from the ways of the Lord in the past, and the "exceeding great and precious promises" with reference to the future, which have not yet been fulfilled.

In my earlier ministerial life, I was led to adopt the views of Andrew Fuller, of England, of Hinton and Waller, with many others of Baptists of America besides Cummings of the Presbyterian church, London, and Nathan Lord, editor of a Theological Magazine of New Hampshire, all of whom agreed on the near approach and speedy advent of the Lord upon earth in *propria persona*, to reign a thousand years, commonly called the millennium. Granting their premises, it seemed that they clearly proved their conclusions. But the end did not come. The world moves and Christianity, like its great founder, is the same today as it was yesterday, only growing more rapidly and spreading more widely purifying and overturning and will eventually turn the world of mind and thought, of men and morals, upside down, as it always does, when Christ, through his spirit, makes men "willing in the day of his power." The power is increasing. The whirr of wheels, the plowing of the great deep with the mighty steamship, the running to and fro of men of commerce, merely facilitate the movements and spread of Christianity. We have no new revelation but we are gaining inspiration of the same

spirit which is promised to be with his people even to the end of the world. (Christian age.)

The living witnesses are increasing in numbers, and equally as earnest in attesting the internal consciousness of the spirit working in them "to will and to do" the will of God. This "internal consciousness of the truth" of the Bible, is the support and momentum of the Scriptures. Where this term "internal consciousness" is expressed in a more common and comprehensible phrase, it means personal experience of grace in the heart. It is to this, Paul refers as an objective illustration, in nearly every chapter of his epistles. It is legislated against, however, as far as grave lectures can legislate, by some eminent divines who teach a modesty in style, that precludes the propriety of alluding to our personal experience in our pulpit exercises. Paul's experience, not of Damascus only, but the working of grace through God's providences all through his life forms a large part of his Scriptures. Read his first chapter to Romans, as well as first chapter to Phillipians, as well as in one hundred other places, and see how much personal experience worked in him and through him, under inspiration of the spirit. Not the revealing inspiration, but the prompting, impulsing inspiration which we all may have and I trust do have.

But more of that later. The gospel is overturning and revolutionizing in a quiet and to the careless observer, imperceptible way, all the time, and seems to be more active and externally perceptible of late years, than at former times.

For instance, the time of universal peace among the nations seems reasonably proximate. Watch the growth of the arbitration spirit, as demonstrated practically by England and the United States, soon after the late war. See the gigantic growth of the National Peace Commission, of which little is said by the cosmopolitan dailies, but which contains in its membership, some of the most eminent men in five or more of the first nationalities of the world.

In the conclusion of the pan-American Congress, recently assembled at Washington by invitation of our Congress and President to the various American Republics of South America as of our country, to take into consideration commercial interests international conventionalities, they concluded their session of several months by a treaty, that they would leave all vexed questions, which might threaten a conflict of arms to arbitration.

This means that the 18th chapter of Matthew is rapidly becoming the rule for nations as well as individuals. But before we go further on this part of the subject, we must turn back and see some of the hindering causes of a more rapid approach to thorough reformation in churches and States. The one must, and will accompany the other.

Now let us talk a little about the "Prince of this world" as Christ calls him; "The Prince of the power of the air," etc., after awhile.

J. T. F.

March 20,

To the Children.

NO. VIII.

DEAR CHILDREN: The printer made me say in my 6th letter that the grocery-keeper kept a rock with which to knock down drunkenness. What I wrote was, "To knock down drunken men."

There is no rock that will knock drunkenness down, but the Rock that followed Moses through the wilderness—I Cor. 10:4. You remember that I told you "All men make mistakes." Printers make mistakes, sometimes; but they have so much poor chirography and orthography to print from, I wonder that they do so well.

The year 1855, was one of the happiest years of my life, after the death of my parents, but there were times, even then, when my heart would ache with the loneliness of orphanhood. My brothers and my new sister were very kind to me, and I loved them dearly. I was allowed to do pretty much as I pleased, and I felt as gay and free as the fawns that gambolled on the sloping hillsides or ran fleetfooted before the yelping hounds. I did not have much to do after mill-day. The primitive forest, with all its beauty and grandeur surrounded, as a wall, our quiet country home. In these woodland wilds squirrels, turkeys and deer abounded. I spent many happy hours rambling over hill and dale in pursuit of this game, and in gathering the rich brown chestnuts that were so plentiful at that time. There was a beautiful stream that coursed its winding way through our farm. In the clear, blue waters of this lovely creek, I used to bathe and fish; and along its moss-covered and vine-embowered banks, I delighted to wander hunting for birds' nests and wild flowers, and listening to the music of the babbling brook, the joyous notes of the singing birds and the gentle sighing of the passing breeze as it moved in the dense foliage above me. Sometimes wearied with rambling, I would lie down on some mossy knoll and look up through the overarching tree-tops at the spots of blue sky that opened up like windows through the leafy canopy.

At such times my mind would revert to by-gone days and scenes. I would think of that evening prayer with mother and that day at church with mother, and then of mother in heaven. Tears would come unbidden in my eyes and sadness fill my heart. The entire scene would undergo a change to me. The happy joyous bird notes would soften into plaintiveness; the limpid purring water that, erstwhile, had danced and laughed and rippled o'er its pebbly bed in gleeful melody, now gurgled in subdued tones the wails of disconsolateness; and the gentle breeze would sigh among the leaves like a funeral dirge over departed hope; and O how sad and lonely I would feel. But soon the fountain of tears would be exhausted. The mist would clear away, and the dirge and melancholy would give place to youthful gladness and buoyancy.

The sun always seems to shine brighter after the storm, and children, did you know that there is an indefinable pleasure

1902.

THE BAPTIST.

here, or a number of things. "What thy hand findeth to do, do it with thy might."

A. V. ROWE.

Twentieth Century Fund.

THE BAPTIST:

We venture to call the attention of your readers to the Twentieth Century Fund Which the Baptist Union of Great Britain and Ireland is seeking to raise. Our friends, the Wesleyans of Great Britain, have already raised one million guineas, but we are aiming at £250,000. Our effort is to close on May 1st, and at present we have promises for about £200,000.

We trust that it is not out of place if we appeal for help from members of our Denomination in other lands. It is true that the Fund is to be devoted to the extension of the Baptist Denomination in Great Britain and Ireland, and that each section of the Baptist world has its own needs and burdens. But the Wesleyans have already received £20,000 from their brethren in other countries, and we trust that the solidarity of Baptist sentiment and conviction is not less real and strong than among them. Baptists everywhere share in and are proud of a common inheritance and tradition. The great names of Bunyan, Carey, and Spurgeon belong to the whole Baptist world. We have enriched your life with multitudes of our best sons and daughters. The interchange of pastors and preachers is more frequent than ever before. If it were an ordinary occasion we should not turn to you, but we have entered upon a task which more than taxes our powers. Moreover, the entire scheme is extraordinary in its magnitude and issues.

Blue Mountain, always on time, rolls up \$153.00 for Foreign Missions, while Clinton sends \$132.00 with more to follow, and thus our two great school towns teach and practise missions, nor will our girls at Columbus be without object lessons in this same subject, for in addition to \$127.00 already in hand, they will finish up their Foreign Mission collection this month. Canton, where there is as good a Cooper as ever followed the trade, sends \$71.00 for the same cause. Greenwood in parting with her young pastor, gives \$73.00 to State missions, and this will let Brownsville across the line know what she may expect from his leadership. Batesville paid her subscription to Seminary fund, and \$24.00 to Home Missions. At Cascilla is Ashland Church, and Brother Rice is staple there, as also the cause of missions to which they send \$36.00 with more to come. At Sherman, Poplar Springs, and Cherry Creek, they have been saddened as they walked in the valley of the shadow with Pastor Beasley and wife, who have given back to our loving Father one of the little ones that brightened their home, but this did not interfere with missions, which reach in these churches near \$200.00, in spite of the poor crop that prevailed throughout this section. Tupelo made a leap forward in State Missions, surpassing all previous records, an even \$50.00 when it is all in. By the by, what a beauty that new house is, how proud they are that the debt is rapidly disappearing. Wilkinson is getting things well in hand, is much esteemed by the community, and loved by his people. Oxford sends a mixed contribution of \$91.92 to missions, sustentation, and the orphans. Another much like it is from Greenville of \$174.00. Elliston maintains her reputation in sending the largest contributions to sustentation, that not because she is richer or better than others, I ween, but — well, Bowen is there with a heart beating tenderly for the old preacher, and he asks his people for it and they give it.

We shall gratefully appreciate it if ministers will notice this letter from their pulpits, and offer to receive contributions on our behalf.

All contributions should be remitted to the Rev. J. H. Shakespeare, M. A., Baptist Union, 19 Furnival Street, London, E. C. Believe us to be,

Yours fraternally,

ALEXANDER MACLAREN, B.A., D.D., Manchester. (Pres. Baptist Union.)

JOHN CLIFFORD, M.A., LL.B., B.Sc., D.D., London.

E. G. GANGE, F.R.A.S., London.

J. G. GREENHOUGH, M.A., Leicester.

CHARLES WILLIAMS, Accrington, Ex-Presidents.

Gallman.

I believe I can safely say, things are on the up-grade at Gallman. Bro. Cohron came to us a rank stranger, but he is just getting right hold of our people and they are beginning to find it out. We are getting our Sunday-school on foot and in good working order again. Had sixty present yesterday morning. You will likely hear from us later. Pray for us.

Sincerely,

C. S. CURTIS.

Gloster.

Yesterday was a good one with us. Large crowds, four additions to the church. Our College Endowment collection up to date is \$2,026.50. Brethren think we could do better, if it were to be gone through with again.

Next week after Bro. Lowrey was here the good ladies collected about \$100.00 to improve the church building, deacons went round to collect on pastor's salary. Now the church is ahead on salary—church pays monthly. If all the pastors who are not paid up could get a good collection for the endowment, the churches would wake up and pay up the salary—and all other debts. How some brethren and churches rest while in debt. Gloster, 1st Church, by the help of God, in five years, has built up on the ruins of an almost wrecked church, one of the strongest in the State. To God be all the praise. I just want to say a good endowment collection would help the churches.

Fraternally,
JOHN P. CULPEPPER.

Monday, Gloster, Miss.

Mrs. Clara B. Hoffman.

Mrs. Clara B. Hoffman, one of the ablest platform speakers of our day, eloquent, logical, strong, convincing, will be in this State in March, under the auspices of the State W. C. T. U. Mrs. Hoffman has such a heart of love and tenderness as is given to but few, and she will do good wherever she lectures. It will cost only her railroad fare from the last point to yours, entertainment, and the privilege of a collection at the close. She will pass down the M. & O. R. R. after March 24th. Secure one of her lectures.

W. H. PATTON.
Shubuta, Miss., Feb. 28, 1902.

Blue Mountain.

J. N. M.

Yesterday was Home Mission day. The offering was something more than \$100. Large congregations at both hours.

The Second Sunday in May will be State Mission day.

A very interesting meeting of the Union in the afternoon. There is also in progress systematic study of the Bible by a vigorous class of our young people. They are doing most excellent work.

A good Baptist dentist, wanting a good location, will do well to write to R. S. Gavin, Quitman, Miss.

THE BAPTIST.

The Life of Christ. A Sketch.
BY A. J. AVEN.

PART VI.

Third Period of the Galilean Ministry.

Journey Toward Tyre and Sidon. Matt. 15:21-31, Mark 7:24-37. The rest so much desired for himself and his disciples, not having been obtained by withdrawing across the sea to Bethsaida, Jesus now decided to make a tour through Phoenicia the coast country. He would have no man know it, when He had entered into the borders of Phoenicia, but He could not be hid. There happened at this time just what had always happened to him before, the distressed sought Him for help. It was here that the heathen woman, the Syro-Phoenician, sought Him to cast out a devil from her daughter. This woman most earnestly and humbly besought Jesus, throwing herself prostrate at His feet, shewing a willingness to be accounted even as a dog to eat of the crumbs that fell from the master's table. Such humility and such faith was enough and the Lord sent her away with the full assurance that her daughter would be healed.

Jesus next turned from the borders of Phoenicia and "making a long circuit through the territory of Sidon, He descended—probably through one of the passes of the Hermon range—into the country of the Tetrarch Philip. Thence He continued through the midst of the borders of Decapolis till He once more reached the eastern, or southeastern shore of the Lake of Galilee," and He went up into the mountain and there were brought to Him the lame, the blind, the dumb, and the maimed whom He healed. At this time a deaf mute was brought whose ears He opened and whose tongue He loosed. The people were much astonished, and said He had done well, inasmuch as He had made the deaf to hear and the dumb to speak.

The Feeding of the Five Thousand. The signed demanded by the Pharisees and Sadducees. Matt. 15:32-16:12. Mark 8:1-21. Jesus, it seems, had been with the multitude three days in the mountain near the sea, and of course they were very tired and hungry. The Lord therefore ordered the disciples to give the people something to eat. But in order to do this He again supplied food by the miraculous power and out of the small supply of seven loaves and a few small fishes He fed four thousand men besides the women and children. Seven baskets of fragments were gathered up.

After the feeding of the multitudes, Jesus sent them away and He and His disciples came by boat across into the borders of Magdala. Here it was that the Pharisees and Sadducees came to Him and by way of tempting Him demanded a sign from heaven. This request was very grievous to the Lord, because it brought into bold relief their lack of understanding the signs of the times. He emphatically assured them that no sign would be given and departed from them and entered His boat, to

March 20,

cross to the other side. His disciples also came with Him, but they had forgotten to carry bread. Jesus took this occasion to warn them against the leaven of the Pharisees. The disciples did not understand His meaning but He explained to them that He only referred to the Pharisaic teachings.

The Blind Man at Bethsaida. Mark 8:22-26. Jesus came to Bethsaida and there was brought to Him a blind man. The Lord carried him out of the village and after having restored to him his sight sent him home requesting him not even to enter the village.

[The last two articles in the series by Prof. Aven should both have been No. V, and not VI and VII. They are parts of No. V. This begins No. VI.—Ed.]

Johnson-Taylor Company.
Incorporated October, 1901.

A STORE WHICH MEANS MUCH TO PEOPLE OF JACKSON AND CENTRAL MISSISSIPPI.

S. J. Johnson, President; S. Rothenberg, Vice-President; S. J. Taylor, Secretary and Treasurer. From Memphis to New Orleans there is no mercantile establishment which rivals in size or in volume of annual business *The Johnson-Taylor Company of Jackson*.

When, as will unquestionably be the case in the comparatively near future, the city's population reaches 25,000, this store will still be worthily termed "One of the big things of Jackson."

To place within the reach of the people of Jackson and this section such trading facilities as are offered by the Johnson-Taylor Company certainly shows not only faith in the great future of this city and this part of the State, but a firm belief in the people's appreciation of enterprise. The bid for public favor comes purely on a business basis, however, and summed up briefly might be put in these words:

"If you want bright, fresh goods, of the latest style and make, at the very lowest margin of profit over manufacturer's price; if you want a wide range of choice in all articles; if you want a large stock to select from; if you like to trade in a store fitted with every needful metropolitan aid, and convenience for shopping, and be waited upon by courteous clerks who have made a study of the special lines they are selling; if you want to be suited or have your money back—the Johnson-Taylor Company fully meets your requirements."

A detailed description of this stock would not do it justice, and a visit to the store is really necessary in order to fully appreciate the buying opportunity afforded. There is an air of up-to-dateness and attractiveness impossible to convey in words, but which will be appreciated by every visitor. And it is this fact fully as much as the size of fifty counties of Mississippi and will help you get a position. Enter now or later. Rates lowest. Write at once to W. T. Foster, Pres., Houston, Miss.

WHOLESALE DEPARTMENT.
The merchants and larger buyers in the

To Every Pastor.

(Please read all this.)

DEAR BROTHER:

The American Baptist Education Society's promise was, that they would give us \$15,000.00, if by July, 1902, we would raise \$45,000.00. One-fifth of ours must be in cash and the other four-fifths in legal notes, payable in four annual installments. The Board of trustees, by unanimous vote, and the State Convention, by unanimous vote, asked me to take charge of the matter and raise the amount with the help of the pastors and other friends.

I have been able to visit only about 20 churches. I shall probably be able to visit 10 or 12 more. Most of the strong churches have already been visited. Outside of the churches visited by me I know of only four pastors who have taken collections. J. E. Wills raised \$350.00 at Mars Hill; J. P. Williams has raised \$453.00 in his field and W. H. Thompson raised \$100.00 at Pheba. One other brother raised \$1.60; God bless him, he did not propose to be out of fellowship because his church was weak. By July first, we must raise \$12,000.00. I can raise \$7,000.00 of it. Will the pastors raise \$5,000.00 outside of the churches I shall visit? Fifty pastors can do it in thirty days if they will. Will you do your part, brother?

In love of the cause,
W. T. LOWREY.

At the hour of going to press we receive the following telegram:

REV. T. J. BAILEY, JACKSON, MISS.
Seven hundred on Holcomb's field.
W. T. LOWREY.

Bro. Holcomb's field is on the Gulf & Ship Island railroad and largely mission ground, yet he and Dr. Lowrey raised for the endowment \$700.00. A fine showing.

Miss Cora Martin, now traveling and lecturing in the State in the interest of temperance, is not doing so under the auspices of the W. C. T. U., either local, State or national.

Do You Wish to Prepare for Teaching?

Mississippi Normal College does for teachers what they need and they pass the examination and teach. A fine class of teachers is now here, others are coming. The head of this school is personally acquainted in fifty counties of Mississippi and will help you get a position. Enter now or later. Rates lowest. Write at once to W. T. Foster, Pres., Houston, Miss.

WANTED—A first-class concern or responsible party to take the agency for our specialties, the La Clarte Biscuit and Venetian Chocolates. Party must buy goods outright. Liberal terms. Address the Aman Candy & Biscuit Co., Green Bay, Wis.

March 20, 1902.

THE BAPTIST.

We Invite the Trading Public When in Jackson

To Visit Our Store and see Our IMMENSE STOCK of SEASONABLE GOODS here at Prices that have gained us Fame as

"The Always Busy Store, House of the People, and Givers of Best Values."

In buying Shoes don't forget that we are Agents for ZIEGLER'S, SOROSIS, EASEFELT, Fine Shoes for Ladies. Arnold, Edwin Clapp Shoes for Men. These Famous Shoes are the Best at the Price.

Merchants and Large Buyers Are Invited to Try Our Wholesale Dry Goods, Notion and Shoe Department

Where They Can Supply Their Wants at Prices Guaranteed to Be As Low As the Same Class Goods Can Be Bought in New Orleans or St. Louis, and By Buying Here You Save Freights and Get Your Goods Much Quicker.

We now have the Largest Stock of Goods in Central Mississippi. We occupy Five Stores. When in Jackson visit us.

JOHNSON-TAYLOR COMPANY,
201, 203, 205, 207 and 215 STATE STREET, JACKSON, MISSISSIPPI.

—Our Northern and Eastern Baptist brethren are mourning the death of Gen. J. B. Estey, who, like the late Stephen Greene, gave much of his time and money to the cause of Christ. He was a brother to the man of Estey organ fame.

—Last Lord's day the editor preached for the Brandon people who are at present without a pastor. The day was all that could be desired as to the weather, and the congregation was large and very attentive. The Lord was present, and a good service blessed the gathering.

—Bro. J. C. Bruce, of Brandon, is in his 82nd year, and is still an active church goer and worker. He has been actively connected with Sunday School work about seventy years; was born in Caroline county, Va.; has been a continuous subscriber to the Religious Herald since 1847-55 years; and a subscriber to the Baptist papers in Mississippi since 1859. His life is full of years and fruit. Sanctified age is a blessed legacy to the large crowds.

—Rev. Dr. Henry Van Dyke, professor of English Literature in Princeton University, Dr. B. H. Carroll, Sunday, March 3, preached his great sermon on "The Christian Use of Wealth," and, for one hour and a half he held his audience at his will. There is but one B. H. Carroll.

—Out of 119 counties in Kentucky 90 are in the prohibition column. In the United States 60,000,000, or about two-thirds of the population live under prohibition laws. The good time is coming when not a saloon will be allowed in any part of the country. May it speed on its way.

—Prof. Bodie Lowrey, of Blue Mountain, reached high water mark last Sunday night in his address, "Why Daniel Became President," delivered in the First Baptist Church. Unless we greatly err, the address cannot fail of the accomplishment of great and lasting good, physically, mentally and morally. We would advise that every church that possibly can do so, would have him deliver this most splendid address to its young people.

—Pastor Loveless, of Eupora, writes cheering words about the Baptists there. The church owns a good meeting house and preacher's home. It is refreshing to receive these breezy notes from hard worked' pastors. Eupora is a good town, and the Baptist influence predominates.

—The Jackson College (colored), as before mentioned in these columns, has sold the property which it now occupies. The name of the church is Lula; material is on the ground for the building; there are thirty-seven members, and the outlook is full of promise. Bro. Lewis is second to none in the State in faithfulness to the

A Good Route to Try

FRISCO SYSTEM

It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time.

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Central Bureau of Education, PARIS, KY.

Miss Kate Edgar, Prop. and Manager. Efficient and prompt service given in securing the best teachers for places suitable in schools, families, colleges and universities. Send for circulars.

Passenger Traffic Department, Commercial Building, Saint Louis.

The Daily Readings.

Mon. 24. Ephesians 1. Sealed with the Holy Spirit of Promise. (v. 13). Compare Ephesians 4:30.

Tues. 25. Ephesians 2:1. Built upon the foundation of Jesus Christ Himself. (v. 20). Compare Cor. 3:11.

Wedn. 26. Ephesians 3. To know the love of Christ which passeth knowledge. (v. 19). Compare Rom. 8:39.

Thurs. 27. Ephesians 4:15-16. The stature of the fulness of Christ. (v. 13). Compare John 1:16.

Fri. 28. Ephesians 4:17-24. Put on the new man. (v. 24). Compare Rom. 13:14.

Sat. 29. Ephesians 5:1-14. Walk in love. (v. 2). Compare Rom. 14:15-17.

Sun. 30. Conquest Meeting. Medical Missions.

Alternate Topic: "He is Risen, as He said." Luke 24:1-35.

Sunday-school Lesson: Review.

Conquest Missionary Course.

BY R. L. BUNYARD.

Some things we learn this month about medical missions.

What two words represent our time? Commerce and Missions.

Have they a relation to each other?

India.

What was the occasion of their first convert?

A native fell and broke his arm and Dr. Thomas set it, and while doing so told him of the Great Physician of souls. He accepted Jesus and was converted.

Who baptized him?

William Carey.

What was his name?

Krishna Pal.

Who was Livingstone?

The Maatyr Hero of Africa.

Did he know about medical missions?

He was one himself.

How was Korea opened to the gospel?

By Dr. Allen saving the life of a Prince, who was bleeding to death, notwithstanding fourteen native surgeons were present.

What does Dr. Post tell us about Syria and the medical missionary?

Yes.

Why?

Because all Orientals are superstitious, and when he has cured one, he has won him and many more.

What is supposed to be the cause of diseases in Africa?

Witchcraft.

When the Witch doctor locates the Witch, what often happens to the latter?

The sentence is some horrible lingering death.

What is the cause of disease in Burma?

Evil Spirits.

To whom do they look for a remedy?

The charmer-seller.

Who dreads most the medical missionary in that country?

The fortune-teller.

What may the medical missionary show these ignorant people about disease?

That sickness is caused by the breaking of God's laws in nature. Mention another characteristic of the Oriental?

He is suspicious.

How may the medical missionary do much to clear up this suspicion?

By proving a friend rather than an enemy when he sees the inner life of the people.

Do the heathen welcome the medical missionary when they know him?

Yes. They are always sorry to say good-bye to the doctor.

How old is medical missions?

As old as the church—Luke the writer of the third gospel being one—as we have reason to believe.

Who was the first modern medical missionary?

Dr. John Thomas—in 1785.

Who was his collaborator later?

William Carey—in 1792.

In what country did they labor?

India.

What was the occasion of their first convert?

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Because all Orientals are superstitious, and when he has cured one, he has won him and many more.

What is supposed to be the cause of diseases in Africa?

Witchcraft.

When the Witch doctor locates the Witch, what often happens to the latter?

The sentence is some horrible lingering death.

What is the cause of disease in Burma?

Evil Spirits.

To whom do they look for a remedy?

The charmer-seller.

Who dreads most the medical missionary in that country?

The fortune-teller.

Dr. Mackenzie's hospital?

Because two medical missionaries saved the life of his wife.

What one advantage has the medical missionary over other missionaries?

Both at home and abroad he reaches classes of people who could not be reached otherwise.

Tell something of the amount of work being done by medical missionaries?

In Africa, about 761,346 treatments annually in mission hospitals and dispensaries.

In Asia Minor and surrounding country there are about nineteen hospitals with 303,896 treatments given annually.

In Jerusalem—the city rejecting Christ—there are hospitals erected to His glory—and in these hospitals for the year 1896, 33,723 treatments were given.

Mission hospitals or dispensaries are found in thirty-four stations equipped with hospitals, and 1,899,393 treatments given annually.

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 32, Atlanta, Ga. Bank checks 10c extra for

postage.

The Indian Empire has within its bounds forty-nine stations equipped with hospitals, and

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Rev. Walker's FAMOUS DYSPEPSIA CURE

Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia. Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Anclote, Fla., writes: "Suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in a month. My friends are astonished at my wonderfully quick recovery."

S. M. Hutson, Wesson, Miss.: "It wonderfully improved me. It is a great Dyspepsia Cure."

Rev. F. M. Martin, Van Wyk, S. C.: "Best Dyspepsia medicine I ever found."

Mrs. R. F. Kolb, College Park, Ga.: "Instantly cured me of excruciating acute Indigestion."

Prominent Georgia minister: "F. D. Cured me of an awful case of Dyspepsia. My kidneys were badly affected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine."

[Name given.]

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postage.

March 20,

1902.

THE BAPTIST.

Deaths.

Mrs. Martha Cole Morton.



one of the fairest and best in our community. For several years she has been organist at White Oak and teacher in the Sunday School.

They took the morning train for Carlsbad, New Mexico, their future home. Many friends gathered at the train to express their regrets at their leaving and to wish them happiness and success in their wedded life.

We shall surely miss you and may God bless you in your distant home.

BRYAN SIMMONS.

Carpenter, Miss.

John Edwin Skinner.

John Edwin Skinner was born at Clinton, Mississippi, March 2nd, 1876; died at his home in Clarendon, Texas, February 26th, 1902. He was the son of Rev. W. L. Skinner, so favorably known in Mississippi, but later of Texas. He died an untimely death, being burned to death, in his own home. He leaves a wife and child, father, mother, brothers and sisters to mourn his death. May the grace of God comfort the bereaved.

His Cousin, J. P. HORTON.

Byhalia, Miss.

F. D. Oliver.

F. D. Oliver was born in Elbert County, Ga., October, 1822. Married to Miss M. H. Hand, March, 1848. Moved to Mississippi 1852; joined the Masonic fraternity 1855, united with the Baptist church 1861, and died January, 1902.

Resolved, That in the death of Bro. Frank Oliver, our church has lost a faithful member, the Masonic fraternity a zealous brother, and the wife and children a devoted husband and father.

For comfort in this great affliction, we command the bereaved to the God whom we have so faithfully served and trusted.

By order of Liberty Church, Kemper county, Miss., February, 1902.

G. G. GAY,
F. W. GUNN,
A. H. SPINKS.

Committee.

The Baptist papers of Alabama, Florida and Georgia will please copy.

COM.

Married.

Harvey—Hairston.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Let Us Plan—Let Us Build.

Let us plan—let us build in this toilsome life,

And never, no, never grow weary. Though our plans oft fail—let us falter not,

Though the way seems lone and dreary. The world may oft judge and harshly chide

For some duty left undone; But if with a Christian hope we trust. We've worked till the set of suns

The Father, who "doeth all things well," Will call us home at last.

Our building will not have been in vain. When the "storms of life are passed,"

ADA CHRISTINE LIPSETT, Lauderdale, Miss.

Missions in Southern States.

Saying and Doing.

In the Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

This speaketh Christ our Lord to us—Ye call me Master, and obey me not;

Ye call me Light, and see me not; Ye call me Way, and walk me not;

Ye call me Life, and desire me not; Ye call me Wise, and follow me not;

Ye call me Fair, and love me not; Ye call me Rich, and ask me not;

Ye call me Eternal, and seek me not; Ye call me Gracious, and trust me not;

Ye call me Noble, and serve me not; Ye call me Mighty, and honor me not;

Ye call me Just, and fear me not; If I condemn you, blame me not.

—Selected.

America for Christ.

Mr. Emerson says, "America is another name for opportunity." Rev. A. T. Pierson says, "Opportunity is a pictorial word.

It suggests a ship before the port, just sailing into the harbor after the fight with wind and wave. True opportunity is always God-given. Behold I have

set before thee an open door, and no man can shut it. But doors unentered do not remain open, and if God once shuts no man can open and we may knock in vain. The open doors in the Southern States invite us to enter and occupy 'till He come.

Let us praise Him for the opportunity; He is at work there and we are His messengers and heralds."

ments. It is no uncommon thing to meet graduates of our best colleges in the new frontier town—ex-judges, ex-teachers, sharp lawyers, and keen, educated business men are there—and the missionary may find as appreciative an audience as can be seen in many large Eastern towns or cities. Frontiersmen believe in calling things by their right names; they have no use for "taffy;" they do not ask the preacher to speak "soft words" to them. The men on our Western frontier are human beings, have immortal souls, and so need the Gospel. While they do not "Go West" for their health, nor from patriotic and benevolent motives altogether, they are yet among our greatest benefactors. They open up the wilderness to immigration and civilization. They compel Dame Nature to reveal the secret places where her treasures of gold and silver are stored. Through great privation and hardships they open up the way for the donkey trail, the wagon road, and the steam engine.—Missionary Review.

Notice !!!

REPRESENTATION AT THE ANNUAL MEETING WOMAN'S MISSIONARY UNION.

The officers of the W. M. U. and eight delegates from each State shall be entitled to vote. Only such delegates as are personally present and duly accredited by the Central Committee or State Societies they represent shall be entitled to vote—Article V. Constitution of W. M. U.

Those wishing to be delegates at the annual meeting of W. M. U. to be held in Asheville, will kindly send their names promptly to me in accordance with above article, in order that the list of delegates may be made up and forwarded to Miss Armstrong.

MRS. W. R. WOODS, See. Cen. Committee.

Look at it from what viewpoint we may, the worrying habit betrays a lack of poise, a weakness of mental and spiritual force, and a deficiency of logic and reasoning power that are nowise creditable to one who allows himself to be conquered by it.—Success

Sky Pilots.

Picked men are needed on the frontier. Let no one suppose that high literary ability is not appreciated in the new settle-

Mississippi College.

The only Educational Institution owned and managed by the Baptist State Convention. First Session opened in 1827—Last Session opened Sept. 12, 1901

288 STUDENTS LAST SESSION! NINE PROFESSORS!

Extensive Courses

IN—Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.
\$175.00 is the Maximum Necessary Expense.
\$150.00 will give Reasonable Comforts.

Governors, State Superintendents, Congressmen, Judges, Men and Foreign Mission Work, have received their education here. Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you. Send for Catalogue.

W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

SISTER: READ MY FREE OFFER.

WISE WORDS TO SUFFERERS

From a Woman of
Notre Dame, Ind.



I will mail free of charge, this Home Treatment with full instructions, and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a small, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupations. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, Profuse, Scanty or Painful Periods, Tremors or Growths, address Mrs. M. Summers, Notre Dame, Ind., U. S. A., for the First Treatment and Full Information.

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FREE

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Personal.

Bishop Spalding, of the Episcopal church, died in Erie, Pa., and was buried in Denver, his home, last Saturday.

If you fail to read the "12th" page of this paper this week you will miss a treat that you cannot very well afford.

"Experience" is the name of the mission boat that has been purchased by The Examiner for the Baptist Union of the Bahamas.

The 5th Sunday meeting of Union Association will convene with Bethesda Church, in Jefferson county, beginning on Friday the 28th.

The 5th Sunday meeting in March will be at Casella and not at New Goshen, as stated in the minutes of the Yalobusha Association.

The Boer representatives, Messrs. Walmarans and Wessels, were courteously received by President Roosevelt as "private persons" merely.

The total amount of gifts to education thus far in the new year amounts to nearly or quite \$20,000,000 and the year has not hardly more than started good.

Gov. Northern announces that he will not allow his name to go before the Ashville Convention for its presidency. We nominate Gov. Eagle, of Arkansas, for the place.

The field men of THE BAPTIST are getting in some good work. Our subscription list is swelling week by week and we are having a remarkable few discontinuances.

There has been a great strike on in the National Cash Register Company, Dayton, Ohio, because the president furnished his employees towels that have been washed in a non-union laundry.

Dr. Lorimer says that "at the present rate we are living, in fifty years we will have no Sabbath at all." It won't take that long—if we can get a few more European Princes to entertain.

Rev. J. J. Shanks made us an appreciated call last week on his way from Vicksburg to Holmes county. "We have known this brother all our life, and we do not overstate the truth when we say there are no better men to be found."

We intended but failed last week to say that we spent the second Lord's day with the Flora church. We had a good day, and royal entertainment in the home of Brother and Sister J. C. Goodloe. There are some noble people at Flora.

"In consequence of the inability of the organ builders to complete the organ in time," the dedication of the new Grove Avenue Church, Richmond, Va., has been postponed until April the first. Dr. Carter Helm Jones is to be the preacher. Dr. Hawthorne is the pastor.

Goodell, of New York, has just removed from office the sheriff of Kings county for having promised prior to his election to make lawyer Bert Reiss his "legal counselor," contrary to the laws of that State. If we just had a whole heap more of this sort of removal from office it would do a great deal of good to the country.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

REDUCED TO \$3.50 FOR 60 DAYS.

Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs. All Nervous Diseases, Rheumatism, Lagrippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Men and Women Are Getting Rich Selling Them. Read Special Offer Below. Write at Once.

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

NO PHYSICIANS FOR 500 YEARS but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts.



AN ENORMOUS BUSINESS.

Invented and patented six years ago—the demand has been so great that over 300,000 Cabinets, were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

It is an air-tight inclosure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

ASTONISHING IS THE IMMEDIATE improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

FAMOUS PHYSICIANS BELIEVE IN IT.

Hundreds of well-known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

RHEUMATISM, LA GRIPPE AND KIDNEY TROUBLES

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50. worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles,

when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Michigan, says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist, of Columbus, O., says: "I am satisfied it saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me, and quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

HUNDREDS OF MINISTERS write, praising this Cabinet. Rev. Becker Smith, P. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'Cleanliness is next to Godliness' it merits high recommendation. Rev. J. C. Richardson, Roxbury, Mass., was greatly benefitted by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide"; Rev. C. M. Keith, Editor "Holiness Advocate"; as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

MARVELOUS ELIMINATIVE POWER has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

TO CURE BLOOD AND SKIN DISEASES this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

ANOTHER IMPORTANT FEATURE is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestion, etc.

With the Cabinet if desired, is a

HEAD AND COMPLEXION STEAMER, in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth \$1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

WHATEVER WILL HASTEN PROFUSE PERSPIRATION

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is airtight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements. A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and salutines, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 inch space when not in use. Easily carried. Weighs 10 lbs.

After investigation we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS. They assert positively, and their statements are backed by thousands of persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—they offer \$50.00 reward for a case not relieved. Cures the most obstinate cases of women's ailments, lagrippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

IT WILL CURE A HAIRY COLD with one bath, and for breaking up symptoms of lagrippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

CLEANSING AND REFRESHING BATH KNOWN and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

HOW TO GET ONE. All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 483 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been \$5.00, but the makers offer to our readers for 60 days this Cabinet for \$3.50 complete, or their \$10.00 finest and best double-walled Cabinet for \$6.10. Face and Head Steaming Attach. if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

DON'T FAIL TO WRITE TODAY for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital \$100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

\$150.00 A MONTH AND EXPENSES. This Cabinet is proving a wonderful seller, over 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses. Don't fail to write them.